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WEEKLY REVIEW.

—Through inadvertence, the Report of the Indian Home Mission to the Santals for 1875-76, we have till now omitted to notice. The year under review is described as "a year of fierce opposition and persecution on the part of a number of the chiefs." One of the forms of this opposition was in withholding their sons or daughters from those to whom they had been married when the latter became Christian. The missionaries at length advised their converts to seek redress in a court of law, which some of them have done, and not in vain. The people feel that "their devil worship is in real danger, hence their increased hatred and persecution." Nevertheless, the people are in general drawing nearer to Christianity. From among the most consistent and well-to-do Christians, thirty men and ten women have been appointed to act as travelling elders. Leaving their fields for others to till, these go two by two from village to village, and from house to house, preaching the Gospel and building up the Christians. Two Santals are to be ordained missionaries among their own countrymen and to have pastoral charge of some of the churches.

"Some of the Christians had occasion, not long ago, to go to a certain Bengali raja, and preached the Gospel to him so effectively, that he said 'You almost persuade me to become a Christian.' It is remarkable what a difference there is between a Santhal *after his conversion* and *before*, so much so, that the Bangalis, who would not talk to a Santhal before, deeming them to be beasts of the forest, have now learnt to respect the Christians. The son of the Raja asked one of them to teach him Santhali, to which he answered, that he would be most happy to do so, but that the first he would teach him must be the Ten Commandments of God, in order that he might know how to rule his people properly! The Santhal was as good as his word; we hear, that the Ten Commandments in Santhali, written in large characters, have been given to the young Raja, who has hung them up in his room, and we only hope, that he may also hang them on the wall of his heart, that he may be led to Christ and be saved."

The number of adults received by baptism last year was 118. The total number of communicants is 2,133. There are 30 churches. Marvellous has been the development of this work. It is a signal illustration of the power of prayer. It was in 1867 that Mr. Boerresen and Mr. Skrefsrud decided to go among the Santals. "We prayed day and night before we went into Santhalistan," says the latter. And ever since, prayer, believing prayer, has been the weapon with which they have met and surmounted their difficulties. They threw themselves entirely among the people, and took part in all their occupations; they sat on the floor and ate with their hands. They had no Society to salary them. The work is now getting to be known to the Christian public here and in Europe. Upwards of Rs. 17,000 were received by the Mission last year.

—The Report of the Orphanage and other Missionary Institutions of the C. M. S. at Sharanpoor, for 1875-6, is favourable. The Rev. C. F. Schwartz is still in charge. The inmates of the Orphanage are 70 in number; their health has been generally good; the girls cook their own food; the conduct of the children has been satisfactory; ten boys have been apprenticed and three girls married. Communicants, 112. A beginning has been made at agriculture. Some 46 acres in the neighbourhood have been purchased, and it is hoped the public will clear off the debt thus incurred. Four Bible women are at work at Nassick and in the vicinity.

—Another of those grand men that England has given to India (if indeed we might not say with as much correctness, India has given to England) is just leaving the country. We refer to Sir William Muir. In parting with him, the Viceroy has pronounced a lofty panegyric. We cannot lose sight of the fact that India has furnished a noble field for the development of men of this stamp. Men of superior ability, and at the same time public-spirited, conscientious, and God-fearing, have found scope here for the development and utilization of their powers. It is possible that with increased facilities of communication with England, we may be drifting into a condition of things less favourable for the development of such men. The instances will probably be rarer in which Englishmen will so thoroughly identify themselves with India. At the same time we are not prepared to affirm that there may not be some compensatory advantages in the new condition of things.

—A friend writes to us:

"With reference to your controversy in respect to the Poona Brahmins and their putting their idols in water, we have been much struck by the 38th verse of the 50th chapter of Jeremiah, as bearing on the present state of the surrounding district. 'A drought is upon her waters; and they shall be dried up; for it is the land of graven images, and they are mad upon their idols.'"

—The Servians have been suffering defeat at the hands of the Turks, and it has afforded an opportunity to Russia to show how completely she is ready to identify herself with the cause of the insurgents against Turkey. Russia *demands* an armistice from the Porte, under penalty of seeing the Russian ambassador withdrawn. The probability of war between the two powers is much strengthened by this somewhat imperious attitude of Russia. We cannot believe that England or France will again come to the help of Turkey. They might as well occupy the country permanently, if they intend to guard the Sultan against Russia.

—We have the pleasure of announcing the arrival of Bishop Andrews of the Meth. Episc. Church of America. On the 9th inst. he will (D. V.) organize the South India Conference at Bombay, comprehending all the Missions connected with the Rev. Wm. Taylor's self-sustaining work. Missionaries from Madras, Bangalore, Bellary, Secunderabad, Poona, Kurrachee, Nagpore, Jubbulpore, Allahabad, Agra, and Calcutta will be embraced in this Conference, and will be present next week, together with some members of the N. India Conference. Bishop Andrews will visit most, if not all, of the stations mentioned above besides the fields occupied by the N. I. Conference, during the next three months He has lately been holding Conferences in the N of Europe, and on his return expects to hold a Conference in Rome. In company with him, the Rev. J. M. Thoburn, of Calcutta, has returned to India, after a brief visit to America, where he attended the General Conference (quadrennial) of the same Church. Bishop Andrews proceeds to day to Poona, where he will preach; he expects to return on Tuesday next. The Rev. Mr. Thoburn will preach on Sunday morning (11 a. m.) in Dean Lane Hall, Fort, and in the evening (6 p.m.) at Falkland Road Hall. During the next fortnight there will be special services, of which the public will be advised.

—A Hindoo has been distinguishing himself this week by his endeavours to save the life of a rat. But there is a special sacredness about the lives of cows and bullocks, and vast numbers of these are ready to perish in the famine districts. Would it not be a glorious opportunity for our rich Banyans to lay in a stock of incalculable righteousness, by purchasing the cattle which are now offered for sale at a mere trifle, their owners being unable to supply them with food?

IN MEMORIAM.

One shrinks from recording the death of the wicked and does not make mention of the departure of those who failed to give proof of discipleship. But memory delights to repeat the names of those who, having lived closely to Jesus, have triumphed in their latest hours. If the last sickness is prolonged, if it is protracted over weeks, if the reason of the patient is clear, and if in every variety of circumstance during the fatal illness, the grace of God shines out, the privilege becomes a duty of declaring this victorious salvation, to the glory of God.

H. H. Lynsdale, senior apothecary, was led again into the light of salvation in one of the meetings conducted by Bro. Taylor in the early part of the series, in which some hundreds sought the Lord in Madras in 1874, his whole family entering into the kingdom of God with him. This group reminded one of the household of faith. Prayer meeting, fellowship, family prayer, songs for Jesus, and happy social gathering of Christian visitors, made the place delightful. The father commanded his household to keep the way of the Lord. The husband was accompanied by his wife as he drove far or near to conduct social meetings. In addition to the spiritual labors of leader and local preacher, he accepted those of steward and trustee. In his office as treasurer of the board of stewards of the M. E. Church of Madras, from the organization of the same, he was efficient and successful, and repeatedly received the hearty thanks of the Quarterly Conference for the pains-taking zeal with which he projected new plans, and for the care with which he kept the books of the board and presented his quarterly reports. Places of worship are his monument, for he engaged in erecting or repairing three of them. He loved to preach the gospel in the same. Though serving tables, he gave himself to prayer and assisted in the ministry of the word. He grew in grace. His bright and genial nature, which had made him a favorite in society, caused him to be an attraction for Jesus' sake, and inclined him to invite many to the place of prayer. He used his social influence for the Master.

About the first of August he was taken sick, and fell asleep in Jesus on Sabbath afternoon August 27th. The weeks of sickness presented no mental disturbance, revealed no doubt or anxiety on his part, showed no reluctance to go down into the valley, but were marked by a constancy of peace, by prevailing quietness passing into the assurance forever. We *enjoyed* seasons of prayer with him. He assured us "All is well." Farewells were given to each in the household, and love in Christ was sent to His people. At midnight, before he died, our ear at his lips received this testimony:—"I want to thank you for your kindness to me and my family. Give my love to Bro. Taylor, the wonderful man who started this mission. God bless it and carry it on, and care for the flock of sheep, some ordinary sheep and many extraordinary. I have offered prayer to God—several sincere and humble prayers—that he would make me overcome one evil. I have committed all to Him—His blood cleanseth from all sin. He has said, 'Him that cometh unto me I will in no wise cast out.' They that trust in Him shall not be confounded. He is the shepherd when we walk through the valley of the shadow of death. I have given all into the hands of

God; my wife and children, in all things; and pray that they may follow the Lord always; and I know that they will."

At the close of a prayer by my associate, he responded "Amen, amen, amen."—As we retired from his bedside, he was heard to whisper, "Precious Jesus."

Having sat by him the last four hours of his life, marking his pleasure in the songs of praise found in "Hymns New and Old," as long as consciousness lasted, and having closed his eyes in the last slumber, we felt the force of the words of the Life, "He that believeth in me shall never die." Death was softened into a sleep.

A very large number of friends met at the house on Monday afternoon, for the funeral services, which consisted of selections from God's word, hymns, address and prayer. On the following Sabbath evening a crowded audience in the London Mission Chapel, Pursewalkum, used by the M. E. congregation, listened to some of the lessons of the last two and a half years of the life now ended. A resolution of the Quarterly Conference in a session held Oct. 11th, gave expression to its great loss and its sympathy with the widow and children.

"Now, just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission saying, 'Holy, holy, holy is the Lord.' And after that, they shut up the gates; which, when I had seen, I wished myself among them."

C. P. HARD.

Madras, Oct. 24th, 1876.

We make some remarks on the subject mentioned by C. S. in our last. When Christians shrink from a through examination of themselves, from a fear that they may lose their peace, it shows that their peace is not the right kind of peace. True peace is not blindfold, but looks at all the facts of the case. If our heart condemn us not, we have confidence towards God. This confidence is not reached by neglecting self-examination. So long as there is the slightest shrinking from self-searching, there is an evident consciousness that something is probably wrong there. We are either led by the Spirit of God, in all things, or we are not. If we are, self-examination will not disturb our peace. If we are not, then we ascertain what is defective in our walk, and are in a position to pray intelligently.

While we say this we are free to admit that there is a kind of introspection that is more harmful than helpful. When people look in their hearts for some ground of confidence, if they look keenly, they will look in vain. Some that do this, single out those things that are favourable, and neglect the unfavourable. Others, more impartial, see the evil and find nothing to build their hopes upon. But no man has any right to build his confidence on what he finds in himself. The sole ground of confidence, the only foundation that God has laid, is Christ. Some that theoretically admit this, are still not satisfied with this foundation, but are trying to add something to it, some poor mortar of their own fidelity. This is legalism. It leads men to suppose there is some soul of goodness in their Christianized self. The best cure for legalism is to know the law; to know its breadth and spirituality. This brings us to an utter despair of all that belongs to self. An irrevocable condemnation comes from the throne upon me, upon all that I am or can be. Peace is found in abandoning self for Christ. Not I, but Christ liveth in me. Faith means just that, and means it all the way along. Faith means self-renunciation and Christ-acceptance. The will of Christ instead of our own will; if that were all, the result would still be impotence and misery, for without adequate executive power, the best will would only be a curse. The will of Christ instead of ours, and the power of Christ instead of ours, and the wisdom of Christ instead of ours; all this is comprehended in the word 'for me to love is Christ.' Whatsoever is not of faith is sin, and the Christian cannot wait till the close of day to know whether what he does is right; it is his privilege to have light for each step. He walks in the light; his greatest desire is that all the will of God may be carried out in his life, and he has no wish to shun the light, or exclude it from any of his acts, thoughts or ways. We are speaking of the Christian whose consecration and whose faith are as they should be; an Israelite indeed, in whom is no guile. But many are imperfectly acquainted with the truths that enter into this experience. Self-examination, *with the torch of grace*, will help them to ascertain wherein they come short, and will intensify their desires for the fulness of God's blessing. Let us remember that striking passage, "The grace of God that bringeth salvation, teacheth us that, denying ungodliness and fleshly lusts, we should live righteously, soberly and godly in this present world." Grace teaches more effectively *than law*. Law is diagnosis; grace is therapeuty.

The annual meeting of the American Marathi Mission was held at Ahmednagar from the 18th to the 25th of last month. The attendance of missionaries was not as large as usual, but the mission had the pleasure of having Rev. D. Makichan of the Free Church Mission, Bombay, present during many of the sessions, and of hearing an English sermon from him on Sabbath evening, Oct. 22nd. The annual meeting of the native Christians, which always follows the mission meeting, was also very slightly attended by those from other places on account of dearth prevailing in that district. The general subject before the meeting, on which all addresses were made to bear, was, "Various useful means for preaching the gospel to the heathen." A spiritual and tender tone was given to many of the addresses from the impulse received from the Marathi sermon on singing the gospel, preached by Rev. Mr. Fairbank on the Sunday morning preceding the native meeting, in which the winning power of love was much dwelt upon. Under the general subject, two main points were specially emphasized in the addresses, viz., singing as a means of preaching, and more self-reliance on the part of native Christians as a means of increasing their spiritual power and of removing misconceptions among heathen that Christians become such for pecuniary considerations. In the main the addresses were good. Not only were addresses made pointing out the value of singing as a means of proclaiming the gospel, but all through the meetings for seven nights consecutively, *kirttans*, the form of singing most attractive to natives, were given, which were attended by crowds of heathen, and in most of the *kirttans*, the gospel was clearly and effectively preached. The meeting closed with the celebration of the Lord's Supper Sabbath afternoon the 29th inst. Many Christians, we believe, must have been softened and inspired by the influences of the meeting and stirred to doing more hereafter in drawing heathens to Christ.

There is a "union" composed of most of the churches connected with the mission, which gives advice concerning all affairs affecting those churches, which holds its sessions just before the annual meeting. Three years ago six of the churches disconnected themselves from the Union, but this year several of these churches returned, and the remainder are likely to return. At the annual meeting last year it was decided to build a large rest-house for the accommodation of visitors during this meeting, and pledges were made by many. One fine wing of the building has already been built, and it contributed to the convenience of many at this meeting. We are sorry to say that many of the promises made still remain unfulfilled, and that therefore a debt remains on the building.

—When the devil sees a young man in earnest he gets on his back and rides him to death that he may the sooner get rid of him.
—Robert Hall.

If you try to empty a glass receiver by an air-pump, you may go on halving the air indefinitely, but you will never get it all out. But turn the receiver upside down, and fill it with water, and every bit of air will be expelled. So give up your vain struggles to annihilate self, turn your heart upward, and let a baptism of the Holy Spirit so completely fill you that every particle of self will be expelled.

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SATURDAY, NOVEMBER 4, 1876.

THE QUICKENING SPIRIT.

We have received from G. W. a letter which we are compelled to decline, as its length is out of all proportion to the limited dimensions of our sheet. The following extract will sufficiently show what is in the mind of the writer:

You say "the need of another Pentecost is deeply felt." The very expression of such a need in such terms shows how completely the church has fallen away from the apostles' doctrine and fellowship, and what a shipwreck it has made of its faith. I find this to be the common language everywhere, and whenever I read my Bible and think of it, it simply fills me with amazement. Surely, the thought arises again and again in my mind—Christians now don't believe what Jesus, the living word, and the Scriptures, given by inspiration of the Holy Ghost, say about the Spirit, or they would never talk and write and pray like this. Need another Pentecost! What for? Is it because they believe that Christ's word has failed and the Spirit has been withdrawn since. He was poured out at Pentecost? Jesus said, "I will pray the Father, and he shall give you another Comforter *that he may abide with you for ever*; even the Spirit of truth." At that time the promise of the Spirit was all the disciples had. After the Lord's resurrection, they received the in-breathing of the Spirit; after His ascension, at Pentecost, and on three other occasions (Acts viii. 14-17; x, 44, 45, and xix. 1-6) the Spirit was phenomenally given and the promise was fulfilled with such fulness of testimony as to its being an actual accomplished fact, that how any now who believe that they are baptized by one Spirit into one body can expect that the promise which was fulfilled once and for ever, should again be attested by another Pentecostal display, fills me with the utmost astonishment.

"Need another Pentecost? What for?" Well, to have three thousand souls converted in one day and in one place, and to have in the churches such consecration, love and faith as characterized the converts of Pentecost. We earnestly desire it for ourself, and also for our correspondent; it would do far more for him than any theory. After a Pentecostal baptism, we do not think he would spend his time in railing against 'the sects' or decrying the piety of those who pray for another Pentecost. The greater part of the letter of our correspondent is taken up with arguments to show that the Holy Spirit was intended to abide in the Church, from which intent he can only draw one inference, namely, that it is absurd to ask God for an outpouring of the Spirit. But our readers are aware of the promise regarding the Spirit's abiding presence, we suppose, and value it perhaps as highly as G. W. The only question is this: Is the above inference a correct one?

Was the Holy Spirit not given before the day of Pentecost? From antediluvian times the Spirit of God has been striving with men, and from the beginning of the world he has been the author of all spiritual gifts and graces. 'No man can call Jesus Lord without the Holy Spirit.' It was by the Spirit that Peter was enabled to make his confession, "Thou art Christ, the Son of the living God." In the beginning of his ministry, Jesus said to his disciples: "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "A man can receive nothing, except it be given him from heaven." After his resurrection, seven weeks before Pentecost, Jesus breathed upon his disciples and said unto them, Receive ye the Holy Ghost. During the ten days that preceded Pentecost, they were doubtless praying in the Holy Ghost, for only such prayer is accepted of God.

The Holy Ghost is God the Spirit; He has of course all the attributes of deity, and omnipresence is one of these. If we were to speak with scientific precision, we could not speak of the coming or falling or descent or outpouring of the Holy Spirit. He is always essentially present everywhere. What is meant by the coming of the Holy Spirit, in the Scriptures, is the manifestation of his power, the forthputting of his energy. It is to men as

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though some power had fallen from the skies and entered the heart of believers.

They who ask for a Pentecostal outpouring of the Holy Spirit, ask that they may be wrought upon by the Holy Spirit as the disciples were; for the fruit of the Spirit will be according to the operation of the Spirit. If it was not absurd for the disciples in the days preceding Pentecost, having already the Spirit, to pray for the outpouring of the Spirit, it is not absurd for us. As a matter of fact we find that they who know most about the Spirit of God, and are the most spiritually-minded, are they who pray most for the baptism of the Spirit, nor do they pray in vain. We are commanded to be filled with the Spirit, Ephes. v. 18. Some time after the days of Pentecost, the apostles felt the need of grace to speak the word of God with all boldness, and waited upon the Lord in prayer, and the answer came: "They were all filled with the Holy Ghost and spake the word of God with boldness." G. W. says that when Christ was incarnate it would have been foolish to pray for the advent of the Messiah; in like manner the Spirit of God having come, it is a great error to pray for him. That this reasoning is faulty, is evident from what we have already shown. Christ is with his people always, even unto the end of the world: yet we are taught to pray, Come, Lord Jesus, come quickly. At the very time Jesus spoke to his disciples of the coming Comforter, he said, I will come and take up my abode with you, if you love me and keep my commandments. When therefore we read in John vii., "the Holy Ghost was not yet given," we understand that it refers to a peculiar manifestation of the Spirit. Paul prays for the Ephesians that God may give them "the Spirit of wisdom and revelation." We cannot but regard it as a dangerous error for a person to persuade himself that he has the fulness of the Spirit at all times, whatever may be his varying experiences. In Acts vi. seven men are mentioned as full of the Holy Ghost; one of these, at a particular moment (vii. 55), was specially full of the Holy Ghost. So Paul, xiii. 9. Again, xiii. 52, "The disciples were filled with joy and with the Holy Ghost." Barnabas was a good man, "full of the Holy Ghost and of faith." Why mention these things if they were not in some sense exceptional, if all Christians at all times are full of the Holy Ghost?

In Christ we have all things that pertain to life and godliness. Does it follow from this that every Christian is leading a life of unblameable godliness? Not so, for the apostle proceeds to exhort them to add to their faith, virtue, to virtue knowledge, etc., etc.

We have known a good many instances in which Christians have suffered harm, by yielding to a temptation to think that they have got hold of some truth that is hidden from all the churches, and thus persuade themselves that they are already upon a mount of superiority, instead of having to climb one.

While thus resisting the sweeping conclusions of G. W. we are quite willing to consider the question, how we can most effectively offer prayer, how secure the most potent operations of the Spirit. Perhaps it would often be better, instead of praying generally for the Spirit, for the baptism of the Spirit, etc., to find out what in particular are those features of the Christian life in which we are most wanting, and pray definitely for these. Yet we may not forget that the most glorious revivals of religion in modern times have been in answer to prayers offered for the outpouring of the Spirit of God.

EVIL SPEAKING.

We have been requested to write something on the subject of evil-speaking.

Evil speaking is speech that tends to evil; evil influence committed to speech. Whatever is opposed to the law of love, the golden rule, is evil. There may be evil surmisings in a man's breast; to give them speech is to give them wings so that they may fly abroad, dropping venom wherever they go. The tongue that is not guided by the wisdom that is from above, is compared in Scripture to a sharp razor, a sharp sword, a burning fire, a snare, a sharp arrow, a world of iniquity, an unruly evil. Nothing in the world is more full of blessing than speech; many a word has been more potent for good than a mountain of gold would have been. On the other hand, words have been a most stupendous curse to mankind. It was a word that brought sin into the world; and by words millions of men have been murdered in body, soul and spirit. Words really from God are like a river of life to the souls that embrace them; words falsely averred to be from God, are the most deadly poison to the nations, tribes and tongues of earth.

Evil speaking is not restricted to false or malicious speech. Words may be truly spoken and spoken without malice, and yet be evil. Shall we lay down the rule that all speaking which is to the prejudice of another is bad? Shall we bind ourselves to say nothing of any one that shall tend to lessen the estimation in which he is held? Such a rule could be easily remembered; if we could adopt such a rule, it would simplify our duty in the matter very much. But we cannot adopt such a rule without violating the law of love. It would furnish malefactors with just the screen that they desire. If I know a man to be a deceiver, and do not advise my neighbour of the fact, and my neighbour suffers by the deceit which the other practises upon him, I become a transgressor. My neighbour is entitled to have the benefit of my superior information. He that knoweth to do good and doeth it not, to him it is sin. It is, then, sometimes a duty to say that which will be to a man's prejudice. We cannot, then, adopt the simple rule of never saying that which will lessen the estimation in which a man is held. If we see a friend of ours contracting intimacy with one who, we are persuaded, will only have a bad influence upon him, shall we not try to hinder the formation of such an intimacy, by a frank expression of our fears? Our neglecting to do so, may involve our friend in life-long harm. We need, however, to know assuredly that which we affirm; and there is a possibility that our friend may do the other good; still, in this latter case, a knowledge of the man's failings will help him to exert a salutary inference.

Blessed are the peace-makers. Christians are peace-makers. It is a good general rule *to talk about people in such a way as to make it easier for your hearers to love them.* This is a rule that we have carried about with us a good while, and we are not yet disposed to abandon it. It is profitable for ourselves to get in the habit of looking at what is commendable in people. "Whatsoever things are true, honest, just, pure, lovely and of good report, if there be any virtue, anything praiseworthy, think on these things," notice these, rather than what is defective and censurable. Charity covereth a multitude of sins. It does not set aside the facts of the case; but certain facts have a more powerful attraction for it than others. But where there is self-love, facts of a very different kind are the attraction. As putrid matter attracts vultures, so does what is blameable attract the attention of many. The failings of others bring their own characters into a happier light; it is a cheap way of getting ourself whitewashed. But evil-speaking tells us more about the speaker than it does about the one spoken of.

The only way to be free from evil-speaking is to have a pure heart, a heart free from malice, guile, envy, and filled with love. Love induces circumspection, consideration, watchfulness, and causes us to be careful of the reputation of others as of our own, regard being always had to the paramount claims of truth.

Epitome of News.

Saturday, October 28.

—*Zion's Herald*; camp-meeting in New England: "The advent of William Taylor, the missionary apostle of the modern Church, was a decided blessing to ministers and people. He preached Sunday and Monday afternoons, and related his thrilling experiences Monday morning. His grasp of Gospel truths, his fresh, original way of putting them, his marvelous analysis of human experience, his quaint, powerful methods of illustrating the most abstruse doctrines of Christianity, sending with a flash of wit, midday light into the darkest recesses of doubt, his practical common sense as manifested in his dealings with the infirmities of the believer's faith and the perplexities of sincere, but mistaken souls, gave to his sermons and remarks a value that was universally appreciated. Boston Theological Seminary can do no better for its pupils than to have him address them on how to preach. By the side of his homely, yet unified and eloquent statements of Gospel principles, the essay style of preaching, with its scattered nuggets of silver, and its pearls of speech strung on little disconnected threads of argument, seemed like the impotent utterances of childhood."

"A stupendous Spiritualist fraud has just been exposed in Portland. Mrs. Hull, of some social standing, and some reputation as a dramatic reader, has for some time past been acting as a medium in materializing the spirits of the dead, who conversed freely with their friends who were present. But it was discovered that the spirit always carried a bad breath, which led to the suspicion that whoever was materialized before them, Mrs. Hull was the basis of materialization, and on grasping and holding the spirit's hand, the fraud was detected and exposed. So may God lay bare all these refuges of lies!"

"We announced, some time since, that the afflicted father of little Charlie Ross had in press a volume giving an account of the whole dreadful affair, with the strange adventures which have attended the, thus far, unsuccessful search for the little fellow. The book is now out from the press of John E. Potter and Co., Philadelphia, making a stout and handsomely published 12mo of 430 pages. We opened the book simply to glance over its pages, rather dreading to peruse the story of an occurrence so distressing in every aspect of it; but we could not put the book down until we had finished its pages. It has a strange fascination in its simple and pathetic records. Indeed, it seems more like a romance than a reality from beginning to end. The very artlessness of the father, giving in the simplest language, but in a very clear manner, the strange story of the abduction, of the correspondence with the villains that concealed him, of the half dozen or more children found in various parts of the country and supposed to be the lost boy, of the dreadful suspense, the momentary gleams of light, the terrible death of the chief criminal shot in the commission of a burglary, and the dying confession of his partner in guilt, with the ineffectual efforts since that event to discover the place of the concealment, or the fact of the death, of Charlie, is of itself one of the chief attractions of this remarkable volume. It is published both to meet a natural and deep solicitude on the part of the public to know everything that has been discovered about this dreadful affair, and to bring needed pecuniary assistance to the father in continuing his search."

—The *Celestial Empire* hears from the Chinese traders that the famine on the line of the Huang Ho is already severe, and must be dreadful as soon as sharper weather sets in. The extent of the calamity is so great that the Government is powerless to deal with it beyond a most limited extent.

—The number of Christian ministers of all denominations in the Untited States, is said to be 43,866. In England and Wales the number is 31,942.

—Jerusalem does not contain more than 8,000 or 9,000 Jews; there are more in North Africa than in Judea; there are scarcely any in Italy and Spain. In Great Britain they are in the proportion of 1 in 1,000; in France 4 in 1,000, owing to the large numbers in the German provinces; in Switzerland, 7,087 Jews in over 2,500,000 population; in Germany, including Alsace-Lorraine and the Polish province, 512,160; in Austria, 1,376,000, or 3·8 per cent. of the whole population, nearly one-third of them occupying Gallicia, of whose population they will be a majority, before long, at the present rate of increase: in Russia's 63,000,000 there are 1,829,100. In the old kingdom of Poland, Jews are 13 per cent. of the population, and are over 35 per cent. in Warsaw.—*Christian Mirror.*

—*Bombay Gazette*; Ahmednuggur: "It is only in these hard times and under these exceptional circumstances that the English Government contrasts most favourably with any former native Government. What did the Government of the Peshwas do when about four score years back the Deccan was visited by a famine the like of which has never been heard of when grain was sold at two seers, and latterly at one seer per rupee; when thousands and tens of thousands perished without a morsel of food; when the mother was willing to part with her darling child for a cake of bajree bread, but finding no customer, had to tear the same to pieces like a wild cat to

satisfy the cravings of hunger. What measures, we ask, did the paternal Government adopt to alleviate the sufferings of these unfortunate wretches and keep from starvation its dying subjects? But now we find relief works opened all over the country, and those able to work have the means of saving their lives placed within their reach. Nay, instructions have been sent to the authorities of each villages to provide to the traveller and the sick the necessaries of life without any charge. The municipalities have opened relief works which have given employment to hundreds of the starving poor."

Monday, October 30.

—*Bombay Gazette:* Allahabad: The mail train which left Bombay on Friday, met with a serious accident last night, seven miles this side of Jubbulpore. Six carriages ran off the line. Colonel Foster's daughter, of the 12th Regiment, is somewhat seriously injured. Mrs. Bennett, Mrs. Whitefield, Mr. Hennesy and one native, are slightly hurt in the railway accident.

Same: "We hear that designs for the new Boree Bunder terminus station and administrative offices have been prepared by Mr. F. W. Stevens, C.E., Executive Engineer, Presidency, and have been approved by the local railway authorities. The work, which will cost about twenty-two lacs of rupees, will be commenced as soon as the sanction of the home board is received."

"Five or six men of the 16th Queen's Lancers at Secunderabad are now awaiting their trial by general court-martial, for a highway robbery said to have been committed on a peon who was conveying money from the bank at Chudderghat, to the Deputy Accountant-General at Bolarum. And a court of inquiry is also sitting to inquire into the cause of the death of a native seller of liquor, who had the top of his head blown off by a gun, which one of several soldiers of the Lancers had taken into his tent. This regiment will shortly leave for England."

—The *Indian Spectator*, a paper published in Bombay, says: "It seems to us as if the Parsi Matrimonial Law and the Alexandra School were parts of a deep-laid conspiracy to drive honest and noble-hearted men to despair and death. The knowledge of these circumstances is stirring men to definite action, and we beg the community, almost passionately, not to let their interest in the matter die. If the present stir results in no action, the next best thing the parents can do is to hand over their daughters to missionaries, who will train them up Christians! The latter arrangement will at least secure to the pupilt *some* sort of religious instruction—Christian if is must."

—*Bombay Gazette:* "We learn from a correspondent at Neemuch that three horrible and cold-blooded murders were committed on the night of the 22nd instant, at the dhurumsalla there. Amongst the travellers staying in the dhurumsalla on that night were a Cabulee, two natives of India—a Bunnia and a Mussulman—and a pauper who took up his abode in the dhurumsalla, and during the day went about Neemuch begging. The Cabulee attacked the three other men with a sabre, cutting and hacking their bodies in a shocking manner. Besides these three, who were killed outright, two men and a woman have been rather severely hurt, though not dangerously. They are under treatment at the hospital. The Cabulee is in custody in the quarter guard room, and sentries of the 24th Regiment over him.

—"A late number of the *Scientific American* drew attention to some of the dangerous soaps which have been introduced into market, which are ruinous to clothes, injurious to the skin, and even deleterious to health." There is reason to believe that in India also bad skin diseases are sometimes caused by bad soaps. It is as important to attend to what enters the body by its pores, as it is to look after what goes in by the mouth.

—American paper: "A singular project is on foot in the Pennsylvania oil regions, to construct a pipe line to the seaboard for conveying oil. Nearly all the pipe-line companies in that region are co-operating in this enterprise. The total cost of 300 miles of four-inch pipe, including thirteen stations, right of way and contingencies, is estimated at $1,250,000. The cost of transporting 1,500,000 barrels of oil by such a line from Brady's Bend to Philadelphia, is set down at $250,000, or less than 17 cents per barrel. The cost by railroad is 29 1-2 cents a barrel. It is not yet decided whether the terminus of this proposed line will be Philadelphia or Baltimore."

The Madagascarites are reading Moody's addresses in their own language.

Cardinal Dounet, Archbishop of Bordeaux, wants the Pope to canonize Christopher Columbus.

The Marquis of Lorne, who married the fourth daughter of Queen Victoria, is a lay preacher. He often preaches in public halls and school houses, and the poor people hear him gladly.

The Swiss National Catholic Church dispense with celibacy as an essential of the clerical office.

The Wesleyan connection in England report an increase during the past year of 11,359 members.

One thousand and fifty-two new members have been added to Dr. Talmage's tabernacle, Brooklyn, within a year.

Surrey Chapel, now left by Newman Hall's congregation, has passed into the hands of the Primitive Methodists.

Rev. T. A. Vaudray, a Catholic priest, of New Orleans, has married, and is sustained by 500 people of his parish.

A very large number of Jews have been in attendance at the Fulton street prayer-meeting for some time past, and have borne quite a prominent and intelligent part in the services.

The Protestant Episcopal Church in the United States has 3,140 ministers, and 273,002 members.

The Catholics, having received large indemnities from the Chinese Government for property possessed by them two hundred years ago, and confiscated at their expulsion, are building a magnificent cathedral at Canton, and a smaller one at Pekin.

There is being built near Horsham the largest monastic establishment known in England since the days of Henry VIII. The style is severe Norman, and the order for whom it is being built is the Carthusian.

—*Lucknow Witness:* "Dr. Payne, the energetic Health Officer of Calcutta, has brought out this fact, that of every 1,000 children born there in a year 480 die before they attain the age of twelve months. The ratio of infant deaths among non-Asiatics is only 184 per thousand, among the mixed races, 346, among Hindus, 460, and among Mahomedans, 588. So that 'a native child born healthy in the town has a chance of life considerably less than that of a person attacked with cholera.' It is among the first principles of native midwifery that air should be kept away from a newly born child. Every aperture is carefully shut, the small close room is crowded with relatives and attendants, the atmosphere is principally smoke and coal gas, so that a strong man entering it feels himself in imminent danger of suffocation. Here the poor infant is kept for at least one or two weeks after its birth, without a single breath of pure air. It is no wonder that more than one quarter of them die within a fortnight, and more than a quarter more only rally long enough to live a few months."

Tuesday, October 31.

—*Times of India:* "A novel application of oil was recently made by Captain Betts, of the King Cenric, a fine wooden ship of 1,490 tons, which arrived here on Friday last from Liverpool with a cargo of coal. Common pine oil was used in a heavy gale of wind to prevent the sea breaking on board, and with perfect success." The chief officer, who had seen the plan tried in the Atlantic trade, "got out two canvas clothes bags of his, nothing else being available, and into each poured two gallons of pine oil, the cheapest they had on board. He punctured the bags slightly and flung one over each quarter, towing them along. The effect was magical. The waves no longer broke against the poop and sides of the ship, but at yards and yards away, where the oil had slowly spread itself over the surface of the water. Around the poop, in the wake of the vessel, was a large circuit of calm water. The crew were thus able to repair damages with greater ease, the ship was relieved of those tremendous shocks she from time to time received from the mass of waters which poured over her quarters and stern, and the danger was considerably lessened. The two bags lasted two days, after which the worst fury of the gale having expended itself, no more oil was used."

—The statement that an attempt was made to poison Mr. Thomas, Collector of Tanjore, is contradicted.

—*Times of India:* "The Government of India have refused to sanction the construction, as a relief work, of the Dhond and Munmar Railway, all rumours to the contrary notwithstanding. This resolve in the very teeth of the Bombay Government and each and all of the local authorities, would seem a grave error, and will, we are afraid, in the progress of the famine, have to be reconsidered."

—The *Jam-e-Jamshed* writes a strong article, deprecating the mania for lotteries the people of Bombay have been given up to, and exhorts Government not to allow the public to indulge in such objectionable pursuits by according permission for the drawing of prize lotteries, and thus opening up a new source of speculation—or, in simple words, to cherish the gambling propensities of an extensive portion of the community.

—*Spectator* (Melbourne): "Incredible as it must seem to the uninitiated, there are people willing to pay ten and even twenty shillings for the privilege of seeing a man knock about a few ivory balls on a green cloth with a long stick. The 'champion billiard-player' of England, if not of the world, is giving a series of displays of his skill, and crowds are flocking to see the great man 'cannon' and 'screw' and 'hazard,' and exhibit his knowledge of all the intricacies of the game. Yet what a reflection on our religion and intelligence it is that not a tenth of the number would give half the same rate of admission to hear the most eloquent speaker plead on behalf of some scheme of Christian benevolence, or a great scientific enterprise that would enlarge the stock of human knowledge. Hundreds of pounds are extorted by curiosity, while shillings are withheld from the good and the useful."

—An original plan of religious work is being carried on by an organization of evangelical Protestants in North Germany, and is especially calculated to contend with the popular infidelity so prevalent in that country. It consists in a series of popular meetings where addresses are delivered on such subjects as "Who is Christ?" "Is it of any use to pray?" "Does death end all?" and others of similar import. The meetings continue during several successive evenings, the addresses being made both by clergymen and laymen. All are invited to attend, especially the non-church-goers.

—*Zion's Herald*: "In the thirteenth chapter of that very interesting autobiographical work of Dr. Charles Jewett, entitled 'A Forty Years' Fight with the Drink Demon,' he recounts a remarkable case of reform in the instance of a young printer. He took him to his own home, shattered as he was by delirium tremens, burned up by rum, his business gone, his reputation ruined, so offensive from open ulcers that he could not find a boarding-place, and unable to pay if one were obtained. The doctor took him to his home in Newton, although his own six children dragged heavily upon his narrow purse, cleaned him, healed him, prayed with him, inspired him, kept him five months, and then sent him away a reformed man. The young man afterwards married well, and the doctor long after visited him, his excellent wife and lovely daughter. It was more than thirty yeaas ago that this Christ-like work was done. The other day, at the close of one of his lectures, a fine-appearing young lady came forward and took his hand, and with much feeling, said, "I shall always respect you, for, thirty years ago, you saved my father from a drunkard's grave. I am myself only twenty-four, but I have often heard him tell the story of your Christian kindness." The doctor has a painfully small earthly fortune as the result of his half century of earnest reformatory work; but no offer of money, as comfortable as some of it might make him and his inestimable wife, could have afforded him the thrill of pleasure that the benediction of that grateful girl gave to him; for the blessing of the Master was also added."

—The days of special prayer for Sunday schools were observed at Allahabad. The *Lucknow Witness* says: "Rev. D. Osborne presented the subject to his hearers on Sabbath morning from the words of the Master, "Feed my lambs;" the practical instructions imparted therefrom did all our hearts good, and in continuation of this service, and in lieu of the usual exercises of the Sabbath school, a children's service was held, when some of the brethren delivered short addresses; the blessed result was that over a score of children openly sought the Saviour, and with sobs and tears enquired the way to Zion. A reason like this was never known at Allahabad, and our earnest supplication is that the good work begun with these little lambs of Christ's fold, may be completed and perfected in Him."

Wednesday, November 1.

—According to a vernacular paper, an unpleasant scandal is being talked about in Assam, in which a Mr. Akin, a planter, and the Deputy Commissioner of the district in which his estate is situated, are likely to come to grief; the former, for seducing a girl from the protection of her father, a native Christian, living in the compound of an American missionary; and the latter for refusing to take up the complaint against Mr. Akin. The *Bharat Shangskarak* says that the case has come under the notice of Colonel Keating, and is now before the Judical Commissioner of Assam.

—The *Dnyan Prakash* states that "H. H. the Maharajah Scindia has forwarded Rs. 15,000 worth of flour and dhall to be distributed among the famine-stricken people of Pundherpoor." Is it because of the shrine of Vithoba that Punderpoor was selected?

—*Friend of India*: "We can point to a very effectual antidote to one part of the sceptical questionings

of *Literature and Dogma* in Mr. R. H. Hutton's admirable paper on Christian evidence in the *Contemporary Review* of July last. Mr. Arnold's great point as to the resurrection is that the belief in it was the offspring of hope and fancy and superstition, just as now in Persia the disciples of the Bâb still look for the return of their master. But Mr. Hutton points out that the growth of such a legend requires time, and in the case of the Apostles there was not time. A crushed and disappointed band of peasants are suddenly transformed into ardent, but practised leaders, who at once set about the organisation of a new society on the basis of belief in the resurrection in the most business like way. Receiving the good news at first disbelievingly, they are presently all convinced, without a trace of the doubt and controversy which must have accompanied the growth of a legend out of fancied visions and hopes. This is one main line of thought, but we would refer every one to the article itself. Though *Literature and Dogma* is not mentioned, one of its positions is most crushingly answered."

—In the same is a second article on the controversy between the author of *Supernatural Religion* and Professor Lightfoot. Here is the closing paragraph: "If moral excellence and right conduct be the highest object of pursuit, if on them depend our real worth and true happiness, those deserve to be esteemed the wisest of our race who employ the most likely means for the attainment of this great end. Let this be allowed, and Christians can confidently appeal to unbelievers for the nobleness of their aims and the wisdom of their course. Unbelievers being judges, Christians act well in following Christ as their leader, and obeying him as their Lord. Let us listen, as we close, to the words of the author of *Supernatural Religion*, and as we read them, let us remember that they were indited by a man who, through two ponderous volumes, toils with all his might to prove that the gospels are a congeries of legends on which no dependence can be placed, and which by the manipulation of unknown forgers have got into their present shape. It will be observed that after maintaining the gospels, our only source of information about Christ, to have no historic value, our author not only speaks of Christ as having been an actual person, but as having possessed the character the gospels ascribe to him, and as having taught the very lessons they record. This mental feat, which has been often performed, of drawing trustworthy and definite information from documents of no historical value, is as inexplicable to outside people as the Freemason's secret is to the uninitiated. As we read we cannot but exclaim, 'Is Saul also among the prophets'? 'A man of unparalleled purity and elevation of character, surpassing in his sublime simplicity and earnestness the moral grandeur of Chakya Mouni and putting to the blush the sometimes sullied, though generally admirable, teachings of Socrates and Plato, and the whole round of Greek philosophers, he presented the rare spectacle of a life, so far as we can estimate it, uniformly noble and consistent with his own lofty principles, so that the imitation of Christ has become almost the final word in the preaching of his religion, and must continue to be one of the most powerful elements of its permanence.' These are the words in which our author describes our Lord's character, and in the following words we have an estimate of his teaching:—'His system might not be new, but it was in a high sense the perfect development of natural morality, and it was final in this respect, among others, that superseding codes of law and elaborate rules of life, it confined itself to two fundamental principles, love to God and love to man. Whilst all previous systems had merely sought to purify thes stream, it demanded the purification of the foundation; it placed the evil thought on a par with the evil action. Such morality, based upon the intelligent and earnest acceptance of divine law and perfect recognition of the brotherhood of man, is the highest conceivable of humanity, and although its power and influence must augment with increase of enlightenment, it is itself beyond development, consisting as it does of principles unlimited in their range and inexhaustible in their application. Its perfect realisation is that true spiritual Nirvana which Chakya Mouni less clearly conceived and obscured with oriental mysticism—extinction of rebellious opposition to divine order, and the attainment of perfect harmony with the will of God.'"

Thursday, November 2.

—The str. Nepaul, with English mails, left Aden for Bombay, Wednesday, 8 p. m.

—Sir Wm. Muir is about to leave India. Lord Lytton pronounced a well-merited eulogy upon him the other day, from which the following is an extract: "To the government of that great province with which his earliest aspirations, his earliest labors, were identified, and to which, I doubt not, his latest sympathies will loving and proudly revert, it was the privilege of Sir W. Muir to bring a knowledge of men, enlarged by a knowledge of books and capacity for public affairs, combined with a rare proficiency in those difficult branches of scholarship which enable the modern culture of the West to penetrate the mystic antiquity of the East. Now, look at the practical results of this felicitous combination. You will find them in a conspicuous improvement of all the higher educational agencies throughout the North-West Provinces; in colleges established, schools increased, scholarships founded, the study of vernacular literature extended, and the tone of it purified; the humblest village home, and even the zenana itself, brought within the humanising influences of a wholesome instruction. But the educational policy of my hon'ble friend was only one among the many striking features of his energetic administration; and the principles of every educational policy are, no doubt, susceptible of dispute. In the case of my hon'ble friend, learning has ever been united with piety; and both the one and the other unostentatiously devoted to the service of a thoroughly practical philanthropy."

—The *World* has an article on Mr. Spurgeon. We clip the following: "At present rival bureaux contend for the privilege of 'running' him in the United States. One of these has offered as much as twenty thousands pounds for two series of forty lectures each, ten thousand to be paid in advance and ten thousand on the completion of the first series, together with all expenses. This would, to many, be an attractive offer, but the preacher is disinclined to figure as a lecturer, expecting now and then for the benefit of the institutions in which he takes especial interest. For the Pastors' College, the almshouses, and the schools, or for the Stockwell Orphanage for children of all creeds, he is ready to lift up his voice, but has an invincible repugnance to 'starring' the United States, as a mere monetary speculation. He is loth to quit his work, which with advancing years, if changed somewhat in character, increases in quantity. At one period he preached ten sermons per week, but although he now less often appears in the pulpit, or rather platform, he has more than sufficient occupation in the college, schools, and orphanage, which together require an outlay of some fourteen thousand a year."

Friday, November 3.

—Mr. W. H. Havelock, C. S., Revenue Commissioner, nephew of General Havelock, who died in the Mutiny, died on the 1st inst., in Bombay. The *Bombay Gazette* says: "While on tour in the early part of last month in the Ahmednuggur and Sholapore collectorates, in order personally to observe the condition of the famine districts and to make arrangements for the relief of the distressed, he was attacked with fever and liverish symptoms, brought on by overwork and exposure. As he grew no better on return to Poona, he was sent to Bombay, where the disease assumed the form of the worst type of Bombay remittent fever. The unfavourable change in the deceased gentlemen's condition after his arrival in Bombay is attributed by his medical attendants to the influence of malaria arising from the Byculla Flats, the disgraceful state of which has already excited so much indignation in the town.

—The howdah in which the Duke of Buckingham is to appear at the Imperial Assemblage will cost, it is said, about Rs. 7,000.

—Deaths last week 368.

—A dog belonging to Mr. Cartwright of the Bank of Bombay, was trying to kill a rat, when a Battia, coming to the help of the rat, threw stones at the dog. Thereupon the owner of the dog gave the Battia a caning, and has had to pay Rs. 10 for it at the Fort Police Court.

—*Times of India*: "The manager of the Bombay Cattle Saving Fund expects a large additional number of cattle to-morrow. They have already gathered together 2,000 animals in the Sholapore Mills compound, purchased at from *two annas* to *six annas* per head, while many beasts have been received gratis, as the owners had no other way of keeping them alive. The Fund, it may be remembered, amounts to about Rs. 10,000, but as each beast kept by it costs eight annas per diem, the funds will be speedily exhausted unless the Government at once accede to the reasonable request to grant the right of grazing over the nearest possible vacant grass land towards the hills."

—Same; Bangalore: The distress in the districts is daily increasing. The rains have entirely failed, and the crops are all withered. Relief works have been sanctioned.

—Bishop Mylne has confirmed four young girls at Bandora.

—*Overland Mail*, Oct. 13: New York, Oct. 13.—Federal troops are arresting the whites implicated in the recent disorders in South Carolina.

—Rev. Narayan Sheshadri asks us to acknowledge with thanks, for the famine relief: Collections in the congregations under Rev. Thos. Greig, Rs. 120; Y. M. C. A. per Mr. E. Aitken, Rs. 10; a friend Rs. 1; a friend Rs. 1; Col. Wahab (monthly) Rs. 5.

Miscellany.

—Mrs. Willing, at Chatauqua, on Temperance Work:

What are you going to do? I wanted, if there had been time, that we might have had the parable read about the Gospel feast, and special emphasis laid on these words: "Go out into the highways and hedges and compel them to come in." That one thing we are going to do about it; we are going to carry the Gospel to the drinking class, the class that is most beyond the pulpit's influence of any class. If we make an advance all along the line, upon a body so numerous, we must call out the reserve force of the Church; must we not? and you know two-thirds of the Church members are women, and we must call them out; they have had the most in jeopardy; they have suffered the most, and will put forth the most earnest efforts in this work. Then another thing, women, as a class, and the women of the wealthier class, and those of the middle class, are not worn out and tugged out all their lives with care and anxiety as men. That is something that will bear demonstration. Women of America more and more are growing to be, in certain lines of our life, the comparatively leisure class, and if they will take from the time they spend for many a thing not half as worthy of their thought, they will be still the leisure class, and show the benignant life we have been talking about.

Do we not see this, that, if in our life there is a necessity for one thing more than all others, it is to get the heart mellow toward God through faith in Christ, through the blessed application of His Spirit, and then go out trying to get his heart, her heart mellow, too? That is the first business before honor, before riches, before fame, before education even—all of those things falling into line in their proper place. We must think of the things that last longest. You and I are learning that not in the acquisition of a language, not in the mastery of a piano key-board, lies the supreme good, but in teaching the tender feet never to stray from the sure path, and in going out to seek him who is "away on the mountains bleak and bare, away from the tender Shepherd's care." There it lies more than anywhere else on earth, and we are getting to believe it. Those who have been on tours of philanthropy, these Christian women, are getting more of an idea of making it a business. We have tasted of the sweetness of a benignant life. The truest, most nutritious food God has given us, we find in well-doing. I think sometimes what a fine thing it is to know a language, and many of us will never know any but our mother tongue; but yet there is none here but can learn and teach the words of life, the language of Canaan. We may not be able to obtain the highest proficiency in mathematics; but you and I can help many a tangled, wicked life into a plain solution. It is a tender thing to be a sculptor, and to chisel marble into beautiful shapes and forms; but it is sweeter to mould in the clay of a child's character. It is a noble thing to be an architect, and build grand cathedrals; but grander far to teach somebody who had not found it out, that the body and the soul were made on purpose to be the temple of the Holy Ghost, in which shall dwell nothing that is not pure, and white, and clean. It is a grand thing, surely, to be able to trace upon the canvas features of beauty, but ah! to restore the image of God to the face that is really the face that smiles back into your own, to restore there the image of God, which was lost—that is a better office; and to sweep the harps Æolean, to strike the keys that tune with God's will and God's purpose in creation—that is a nobler kind of music than any ever learned from Beethoven or Mozart. That is for you, for me, and for every one of us. Blessed be God's name.

Dear friends, I want to speak in these last hours; I want to speak words of hope, only words of hope. The night was long and dreary when the woman sat and listened for the promised footsteps of him who had promised to shelter and protect her. The night was long in which the mother went out in the murky air to find her son; in which sons and daughters wept over their fallen father, their strong staff broken and their beautiful rod, and in which women, thousands and tens of thousands, sang this sad refrain: "Oh our fathers must drink and women must weep, and the sooner 'tis over, the sooner to sleep, and good-bye to this world and its moaning." But ah? all that is a thing of the past, and you and I are here to learn just how to take hold of this. To-night I do not feel at all away from home, standing here with brothers and sisters bound to the same immortality, cherishing the same purposes, having the same teachers, I feel almost at home as I would by my dear mother's side, and I feel that there is a wonderful *rapport* between us.

I beg you, by the place where you and I shall meet, and where, as in a flash, all these opportunities shall come before us, and all that might have been shall stand revealed—I beg you, build yourself right into the temperance cause, into the work for God and humanity.

—*Zion's Herald:*

Here is a striking statement of the latest and most authentic statistics of the ministerial forces, itinerant and local, of Methodism, around the earth:—

METHODIST PREACHERS IN ALL THE WORLD.

	Itinerant Ministers.	*Local Preachers.*
In United States,	20,453	24,384
British Wesleyan,	2,589	13,720
Irish Wesleyan,	185	800
French Wesleyan,	27	96
Australian Wesleyan,	362	750
British Primitive,	1,020	14,838
Meth. New Connection Church,	158	125
United Meth. Free Churches,	354	3,428
Bible Christian Churches,	274	1,747
British Wesleyan Reform Union,	538	104
Methodist Church of Canada,	1,004	1,027
M. E. Church in Canada,	247	201
Other Methodists, not included above,	380	420
Grand total,	27,591	61,474

The lay or local ministry of Methodism in all the world, is, then, more than *double* that of the itinerant or regular preachers.

It will be noticed, in the above table, that among the British Wesleyans the local ministry is more than *five times* as numerous as the regular ministry; it is to-day, as it has always been, one of the most potent agencies of English Methodism, and works in a very systematic way, under the official recognition of the denomination.

Again: this table shows that the branch of English Methodism which, for some years, has been the most successful among the masses, and which, perhaps, has had the least internal disturbance, the Primitive Methodists, has, by far, the largest proportion of local preachers in all the Methodism of the world. With its 1,020 regular preachers, co-operate no less than 14,838 local preachers! Its local ministry is more than *fourteen times* as numerous as that of its itinerants.

Selections.

THE DIVINE DEMAND FOR HOLINESS NOT LESS UNDER THE GOSPEL THAN UNDER THE LAW.—*Rom. viii,* 3, 4.

By J. F. B. Tinling, M. A.

(Concluded.)

I would now invite your attention to a class of passages in Scripture which, I feel sure, perplex many minds. I was long unable to understand these passages myself. The first example I will take is the teaching of our Lord in the 5th, 6th, and 7th of Matthew. There, at the commencement of His ministry, He explained the rules and principles of the kingdom of God, which the Gospel was to be the means of establishing. And in these divine utterances, the grand idea is the fulfilment of the righteousness of the law, and those who would substitute for legal righteousness a mere acknowledgment of Christ's Messiahship, who think that his advocacy is going to set aside the demands of God for holiness, are warned, that except their righteousness exceed the righteousness of the Scribes and Pharisees, they shall in no case enter into the kingdom of heaven. We have similar references to the law in the writings of the Apostles. St. Paul (Rom. xiii. 8-10) encourages believers to love one another by the consideration that "love is the fulfilling of the law." St. James told those to whom he wrote (ii, 8) that if they fulfilled the royal law according to the Scriptures, they should do well, reminding them (*v.* 10) that if they kept the law, and yet offended in one point, they were guilty of all. St. Peter (1, iii, 10-11) gives a similar charge for the fulfilment of Old Testament precepts; and St. John (1, iii. 4-5) shews, in language as forcible as any legal writer could use, that sin under the New Testament is the transgression of the Old Testament commandments, and that the purpose of Christ's work was to prevent such transgressions. I have said I could not understand these passages, and I suspect that most Christians have misunderstood them, some interpreting them as teaching that we must be justified partly by law and partly by grace, and others, seeing clearly that this notion subverts the Gospel and contradicts some of the plainest utterances of the Holy Ghost, are obliged to leave them alone as things that cannot be understood. But our text throws light upon the whole of them. Following those explanations of the Christian's connection with Christ, from the law as a master or as a husband, it tells that the original idea of God—the holiness of His people—the realization of which the law demanded, but was powerless to effect, is so far from being set aside by our death to the law in Christ that this is the very way in which it is accomplished. The law, indeed, is gone, for it has done its worst, and slain us in Christ, but we have a new life—the life of Christ—in us by virtue of His resurrection. We live where law, as law, stands over us no more; the grave of Christ is between us and its commands and threatenings, and only when we give up our gospel standing and return to the condition of the flesh, can we fall again under its exactions or its terrors. But we have Christ instead of the tables of Sinai—Christ, who is the image of the invisible God, instead of Moses, who conveyed a revelation of the same unchanging mind and will as inferior to what we now have, as words must be to life—Christ risen for ever over the powers of death and sin and Satan, and uniting His omnipotence, because uniting His life, with all those who believe. What is the result of this change, or of this development of the divine plan antecedent to all commandments? Is it not that what the law could not do in that it was weak through the flesh should be done, not in our flesh, which is hopeless, and must be reckoned dead, but in the spirit which becomes ours through the death and resurrection of Jesus—should be done, not by us, but by God in us, through his incarnate—that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit?

Believers in Jesus are accustomed to the thought that the demands of the law are satisfied by the death of Christ. But this is only half the truth, unless, indeed, by the death of Christ they mean much more than is usually meant, namely, the death of Christ in all those who are members of His body and, by their death, "the putting off of the body of the sins of the flesh" that they may "walk in newness of life." But if Christians find satisfaction in the idea of the vicarious sacrifice of Christ dying for them without their dying with Christ, there is something wrong with their hearts, and they are not at agreement with God. The law, or rather the will of God expressed by the law, cannot be satisfied by the penalty of death. It was given that men might live according to God, and till this end has been accomplished, the holy law of God must appear to have failed. But it cannot ultimately fail, because it is of God, and so not only does Christ, whom it introduces, gather up the responsibilities of transgressors, and vindicate the law by His death, but returning to man in the life and power of His resurrection, He accomplishes the design of the law by producing in those who believe on Him as their sanctification, the holiness which had never been possible before.

We see now that the purpose of God, and the natural result of Christ's death, is the fulfilment of the righteousness of the law in believers. Does the Church in general realize this? We cannot think that it does. But the practical question is: Do we realize it? Has the gospel brought us power to fulfil all moral obligations, so that we can "have always a conscience void of offence," even in the light of New Testament revelation? Can we say: "Sin has not dominion over us, for we are not under the law, but under grace?" Do we walk before God in the constant recognition of His absolute authority and the goodness of His will? Is our intercourse with our fellow-men characterized throughout by integrity and charity? Is our domestic life sweetened and preserved by the love of God shed abroad in our hearts? Are our appetites and tempers habitually under control, and all we have and are kept ready for the service of God. If not, can we say the divine purpose is fulfilled in us, or shall we venture to say in spite of Scripture, and in spite of conscience, that God is satisfied with our failures, and that a further salvation than we have experienced is not provided?

No disciples of Jesus Christ! Holiness becomes the house of God; holiness is the demand of God under the gospel, but holiness is the grand provision of that gospel. "What is impossible with men is possible with God, for with God all things are possible." Christ "bare our sins in His own body on the tree, that we being dead to sin, should live unto God." If we have not yet realized that death and that life, we have not sufficiently understood Christ, but at least we can understand the words "Be ye holy," and the voice of conscience which, till we know the power of Christ's resurrection, cries out against us, "Ye are not holy!" Let the Holy Ghost then convince of sin! This is His first work, and there is need for it in the Church, as well as in the world. I believe if the Church were suddenly to discern the purpose of God in respect to present holiness, according to the words of our text, it would fall prostrate in the dust. The words of Daniel would be on its lips, "Unto us belong shame and confusion of face, for we have sinned against Thee." Let us stand in the light of Christ's presence, that we may know and confess our sins, and that His blood may wash them away; but let not pardon satisfy those who are "called unto holiness." God convinces of sin, that He may do away with sin. When we have seen the model and the failure, let us believe in God as able to succeed where we have failed: let us believe in the practicability of the divine purpose, and in the power of "Christ who is our life," "even to subdue all things unto Himself."—(*Holiness under the Gospel.*)

A PHYSICIAN'S PRAYER.

The following prayer was found among the prayers of the late Dr. Couch, of Petersburg, Va., and is published in the *Parish Visitor*. Dr. Couch was in the habit of using it every day:—

"O Thou great bestower of health and comfort! grant Thy blessing upon the professional duties in which this day I may engage. Give me judgment to discover disease, and skill to treat it; and crown with Thy favour the means that may be devised for recovery; for with Thine assistance the humblest instrument may succeed, as without it the ablest must prove unavailing. Save me from all sordid motives, and endow me with a spirit of pity and liberality toward the poor, and of tenderness and sympathy toward all, that I may enter into the various feelings by which they are respectively tried; may weep with those that weep, and rejoice with those that rejoice. And sanctify their souls as well as their bodies. Let faith and patience, and every Christian virtue they are called upon to exercise, have their perfect work, so that in the gracious dealings of Thy Spirit and Thy providence they may find in the end, whatever that end may be, that it has been good for them to have been afflicted. Grant this, O Heavenly Father! for the love of that adorable Redeemer, who while on earth went about doing good, and now ever liveth to make intercession in heaven."—*The Churchman.*

INFIDELITY AND THE CHILDREN.

It is a peculiarity of all false religions, that they are one-sided and partial, and adapt themselves only to some *special class* of mankind. Thus the religion of Mahomet is a religion for *men*; while the heathen religions, generally, degrade women, and take no notice of children. They may be drowned, murdered, or made away with in any way. Human life is cheap, and no Divine behest protects the helpless from the destroyer's hand. This peculiarity shows that all these religions are of human or devilish origin; they are founded in selfishness, and narrowness, and have respect only to the personal interests of their inventors.

A Hindoo female recently said to a Christian lady: "Really, your Bible must have been written by a *woman*, it contains so many kind things about us. Our Shasters say nothing but what is hard and cruel of us." The Bible is the product of an all-embracing, universal heart. It touches all the springs of human feeling and action, and meets the needs of the whole race. No false religion does this; none but He who "knew what was in man," could originate a Gospel that would fill alike the hearts of male and female, young and old, rude and polished, great and small. Infidelity cannot do this; it has never done it; it never will.

Says a woman writing in a Boston infidel paper:—"Infidels are not all childless; but one might come to that conclusion, noting the lack of child element in infidel gatherings. Inquire 'Where are the children?' and in many instances the answer would be, 'Gone to the Methodist, or Baptist, Sunday school, or somewhere else.'"

This candid admission tells the story. A religion or a faith that does not meet the wants of childhood, show too plainly its lack of universality, and marks and condemns itself as the one-sided and defective product, not of a universal Father and loving God, but of poor, erring, narrow-minded man. We are glad to hear that children are scarce in infidel assemblies; for infidelity has nothing which can please and profit children. To these little ones the Sunday school opens wide its doors. The 'sweet story of old' is music in their ears, and the wondrous deeds of the faithful of the Lord in all the ages past, charm the ears of childhood and please and enlighten the young. The Bible is full of interesting things for children. The histories of its grandest heroes begin in the cradle and are traced to the grave. Joseph with his coat of many colours; Moses in the bulrush ark; Samuel waiting to hear the voice of God in the tabernacle; David, the ruddy shepherd's boy; Solomon praying for wisdom to guide the people aright; the Hebrew captives rejecting the luxuries of Babylon, and growing in wisdom and in grace; and above all Jesus, the babe of Bethlehem, over whose birth angels sang praises, and around whose manger cradle shepherds worshipped and adored,—all work that the Bible is emphatically the children's book.

And when He who is called the "Holy Child Jesus" had entered upon His ministry, how often children were noticed by him. A little child set in the midst was His text from which He preached humility to His ambitious disciples; and 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven,' was not only an invitation to the little ones who were brought to receive His blessing then, but to universal childhood which hears His words of welcome, and gladly comes to nestle in His bosom, or sing hosannah in His triumphal path.

Thank God that infidelity has no hold on children; let Christians labour while they may to sow the good seed in children's hearts, lest the dark thorns and thistles of scepticism usurp its place.—*Armory.*

PROF. HUXLEY'S LECTURES.

SELDOM has a more brilliant audience welcomed any speaker than greeted Prof. Huxley at his first appearance in this city on Monday night. Chickering Hall was crowded in every part, by an assemblage such as is rarely brought together for any purpose. In looking over the sea of heads that filled both floor and gallery, one recognized a great number of men who are prominent in professional life and in the literary world. In short, it was a gathering of the best minds that New York contains, to listen to one who has a reputation as a scientific man on both sides of the ocean.

Promptly at eight o'clock, and before the audience had time fully to settle into their places, Prof. Huxley came upon the stage. He is a man of medium height, apparently about fifty years of age, with a fine intellectual countenance, well marked with the lines of thought. He advanced to the little desk in front, and stood leaning slightly upon it, speaking deliberately, but using no notes during the whole of his address, which lasted an hour and a half. He speaks very slowly, and while what he says interests the intelligent hearer by the thoughts it contains, and by the chain of reasoning of which each sentence is an indispensible link, it is set off by no rhetorical art; he never raises his voice nor uses a gesture, to give effect to what he wishes to make emphatic. But there is a quiet force in the slow and measured sentences with which he delivers the points of his argument, as if he were firing a shot at a mark at easy range. Thus he began, striking at once into his subject, "We live in the midst of, and form a part of, a great system of things which we call Nature." As he advanced, he developed his line of argument, as a general throws out his skirmishers in front, and follows up with his main body. He began by stating with clearness the different theories of the origin of things, which were three—that of the eternity of the present order of nature, that of a sudden Creation, and the new doctrine of Evolution. He proceeded to state somewhat in detail what was implied in the account of the Creation in six days, given in the first chapter of Genesis. But he carefully avoided, or tried to avoid, the theological prepossessions of his hearers, by saying that he did not designate that which he opposed, as the Biblical or as the Mosaic theory, for that the most learned scholars were divided as to what the Bible taught; some even held that Moses never wrote the first chapter of Genesis; and others explained away what seemed its obvious meaning. While thus translators and commentators were divided as to the real meaning of the Biblical narrative, laymen like himself might modestly stand aside, and "admire the marvellous flexibility of a language which admitted so many varieties of interpretation." But there was a statement which was not thus ambiguous, which was precise and given in plain English, which was that of Milton in his Paradise Lost. He had a copy before him, and read from it the lines in the Seventh Book, which describe the appearance of animals upon the earth. This theory, therefore, he proposed to call "not the Mosaic, but the Miltonic theory." This was an adroit turn, which of course brought down the applause of the house. But after all, we may well doubt whether it was anything more than a clever evasion, for he very well knew, as did every one of his audience, that the lines of Milton were nothing but an elaboration in poetic language of the order of creation given in Genesis. He might, therefore, have as well said at the beginning that his lectures were to be a direct attack, if not upon Moses and the Bible, at least upon *the commonly received interpretation* of the sacred record. As such, we accept it, and are prepared to hear in all patience and candor what he has to say.

Of course it always gives us a shock when old and long-received opinions are put in question, even if they are really unimportant to our system of faith; if the passages so interpreted can be explained without violence to the plain meaning of the text. But we must accustom ourselves to such intellectual shocks in a world where there is a continual advance in the progress of discovery, and must be thankful to those who come to lead us on, though it be by new paths and through a tangled maze, to new realms of thought and knowledge. The only question is, whether Prof. Huxley and the school he represents, are such leaders; or whether, instead of getting us through the jungle and bringing us up on to the high table land of truth, they plunge us into the bog deeper than before.

But as yet we do not presume to judge him, for he has not presented his arguments; he has merely taken his position, but has not developed his line of battle, nor shown his strength or his weakness. We wish merely to disabuse his mind of the idea that religious men—those who believe in a Divine revelation—are timid and fearful of the progress of scientific truth. On the contrary, we welcome any advance of human knowledge. Any man who has in the smallest degree the spirit of intellectual inquiry, is oppressed with the immensity of his own *ignorance.* The little candle which he holds in his hand only serves to make the darkness visible. If the great Newton felt that he was but a child upon the seashore, picking up a few small objects, while the great ocean of truth lay undiscovered before him, what are we who have hardly intelligence to gather a single pebble or a shell? Gladly shall we follow, at least with our straining eyes, any Columbus who comes to guide the bark of humanity over that dark and unknown sea.

But until we are sure that we have such a Columbus, we must be excused if we prefer to stay on shore; we must not be accused of over-caution if we do not leap at once into a boat which, though bearing the lofty name of "Scientific Discovery," with flag flying and sails proudly swelling, may carry us quickly to the bottom of the ocean. So before we are quite ready to accept the new theory of Evolution, to quote Prof. Huxley's own words, "we must have evidence." It was a noble sentiment which he uttered when he said, "We men of science get a habit of refusing to believe anything unless there is evidence for it, and we have a way of looking upon belief which is not based upon evidence, as not only illogical, but as *immoral.*" To this we fully agree. We do not yield to him, or to any man, in a supreme desire to know the truth, whether it be in Science or in Religion. We want the truth, the whole truth, and nothing but the truth. But whether truth is to be found by throwing away all the lights of the past, the conclusions to which profound thinkers have come, as the result of philosophical studies continued through toilsome centuries, is another question.

We do not by any means admit that if Evolution were demonstrated, it would overthrow our faith in an Intelligent Creator. It only removes the question of the origin of all things a little farther back; but an Intelligent Designer is as necessary as before. No science can get rid of that. Nor would all the array of scientific arguments shake in the least our faith in Christianity, the proof of which rests on moral grounds. Prof. Gray of Cambridge, one of the most eminent scientific men in the country, who is himself a Darwinian, and at the same time a firm believer in Christianity, has recently published a work to show that there is no contradiction whatever between the two.

We are willing, therefore, to accept the theory of Evolution (strange as it seems to us, and much as it disagrees with our old-fashioned notions), *if only it can be proved.* But we must be strong and solid—they must be blocks of granite, and not myths of the imagination. Until we hear the arguments on both sides, we can only form a *presumption* from the position and rank of the combatants. And while we concede to Prof. Huxley all the weight due to his scientific ability, we cannot forget that other men (we do not mean theologians, but men of science), as able and learned as he, utterly reject the theory that he so skilfully advocates. While he insists that Evolution is supported by overwhelming proof, Prof. Agassiz held as positively that it was the wildest theory, utterly *unsupported* by evidence, with not a single fact in Nature to sustain it. Not long before his death, he said to a gentleman, who reported the remark to us, that he gave it but five years to run its course, that it would be as utterly scouted as any of the exploded fancies that fill the limbo of rejected scientific theories.

Who shall decide when such doctors disagree? Certainly we may wait a little longer before we rush to the side of the champion of new ideas; and until we have heard more in detail the arguments of Prof. Huxley, as they will be given in the following lectures, we shall be excused if we stand awhile longer by our Bibles, and adhere to the theory of the "order of creation" in the first chapter of Genesis, whether it be designated as "Mosaic" or "Miltonic."

We hear that Prof. Huxley has enjoyed greatly his visit to this country, where he has been received with the respect due to so distinguished a foreigner. We are very glad of this, for we are not willing to be outdone by our English friends in hospitality. We have no sympathy with those who, like Bishop Coxe of Buffalo, have felt called upon to denounce our English visitor, as if he were making a hostile invasion of our country. We do not think the cause of Religion is defended our promoted by such an attitude of hostility to men of science, however extreme in their liberal ideas they may be. Nor on the other hand, is it in good taste for men of science to speak flippantly or sneeringly of those who accept the Christian faith, for among the firmest believers in a Divine Revelation, are some who are kings in the realm of human knowledge, before whom all men should uncover their heads. Sir Isaac Newton, who swept the heavens with his telescopes, was a reverent and devout believer in the Creator, whose mighty works he explored; and Pascal (whom Huxley quoted in his lecture), who was one of the greatest thinkers of modern times, though bold and daring in speculation, was at the same time a humble believer in that Religion which was to him the embodiment of all wisdom, the only hope and light of the human race. We are quite willing to be found in such company.—*N. Y. Evangelist.*

A WORD TO THE DISCOURAGED.

BY R. PEARSALL SMITH.

IN learning to walk we stumble, and we make ill-formed pot-hooks and hangers while being taught to write. We should never have now been upon our feet, or have written a letter, had failure caused us to cease trying. The lovely John Fletcher, rector of Madely, perhaps the most saintly man England has ever been privileged to cherish, tells us that five times he lost the sense of entire consecration and trust before he was "strengthened, stablished, settled," in that walk of unclouded communion, the mere reflection of which has cheered the hearts of Christians for generations.

We can do no otherwise than present to sinners the privilege of an instantaneous trust in the sacrifice of Christ with immediate pardon of their sins. Paul's conversion was not more sudden than theirs may be, and indeed instances of turning as quickly to God are familiar to us. And yet convicted sinners mostly are longer in finding peace in believing. So we can only present to a Christian who is walking in an experience of frequent failure and clouded communion, comparable to the wilderness journey (or "*provocation*" as it is repeatedly called), an immediate transfer into the Canaan land, his own by promise and gift: the land of victorious contest, of joy and of rest, where the howling wilderness is replaced by corn and wine, milk and honey, pomegranates and figs. And yet in practice many stumble, for a moment, again and again, before they are securely settled in its borders, and in possession of its privileges.

It is true that the provisions of grace are ample, and the leader, our Joshua, One who never suffered any who put their trust in Him to be foiled in battle.

"Yet habits linger in the soul,"

and sometimes the long-cherished habit of unbelief may assert itself now and again, and bring its inevitable results.

We say these things, not to lead any who have through grace given themselves to the Lord for a life of holy, complete, instantaneous, unvarying obedience and trust, to expect or anticipate, or to count on failure; for the expectation is the prelude to its consummation. "Be it unto you according to your faith," is the uniform principle of the Bible, and our failures are also unto us according to any remaining unbelief of our hearts. We must and do give up any and every expectation of conscious failure, for nothing less would be faith in Him who is able to keep that which we have committed unto Him. Yet, should we in this victorious life, for a moment look at the waves, instead of at Him who rules them, the resulting failure must never make us continue to look away from, but instantly unto, the conquering Lord. Instead of discouragement from failure, we should be pressed by it more closely to the heart of Jesus, sadder but wiser, and made more secure by the painful experience than ever before. Let the very same moment which brings the consciousness of trespass, bring also the sense of confession, pardon, and inward cleansing from the sin out of which the sinning sprang. (See 1 John i. 9.)

The instantaneousness of restoration is the divine method of security from the repetition of failure. Look for a moment at the contrary course, as too

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often practiced by the Christian. He will early in the day, we will say, fall into trespass by an unguarded word or unsubdued temper. It brings a cloud between him and God. Instead of an instantaneous confession, and the immediate restoration of full communion, he remains under the cloud. Satan always has some dominion over an unhappy child of God, though he cannot conquer a rejoicing one. Soon this very consciousness of distance lays him open to a fresh failure, and by the time he comes to a season of special prayer, he is so far off that prayer is an effort, and coming to God a formal act, instead of the joyous natural rebound of his soul. Immediate restoration from the first trespass would have so fully brought again full communion that no other failure would in all probability have ensued.

We should commence each day in a sense of cloudless fellowship with God, with no shade, not the faintest shadow, between our soul and the great Father of our spirits. Should any cloud intervene, its instantaneous removal will restore to us that "walk in the light," which involves uniform victory.

It was the homely saying of the most successful modern missionary on record, when asked the secret of his constant communion with God and consequent power with men, "When I come to God to pray, I do not have to clear away a great heap of rubbish first. I never let it accumulate, and so I live always in the presence of the King."

Let no one, however, confound temptation with trespass. When a burglar breaks into my house, and I turn him out, I am not a partner in his crime. When Satan injects a thought of sin into my mind, which is repelled by my heart, it is not a trespass in me. We cannot be without temptation, and even the fierce, fiery darts of Satan; but they should bring no condemnation to our hearts when we quench them "all" upon our "shield of faith."

Let it be remembered that, by the normal Christian life which we set before our readers, we do not mean any conversion or supernatural change in ourselves, as though by faith we obtain a stock or reserve of strength or holiness. It is merely that we have gained the attitude of truth, the courage of faith. We have learned to dare to trust the Lord, who has saved our souls from death, also to keep our feet from falling. We have come to expect continual victory instead of frequent defeat. Once floating was impossible to us. Try as we would, we always sunk in water, just as we expected to do. But the first moment in which we dared to trust the element, we were carried above its waves. Henceforth we throw ourselves on its surface with entire confidence. It is thus that we have learned to trust Christ to sustain us, and we find it easy on each fresh occasion to trust again. As a realized privilege the principle of victory through faith may be new to us, as long as we may have taught it to others. It is no wonder if, in the commencement of so new an experience, the believer should sometimes fail in the application of a divine principle so long practically ignored. Let us see to it that failure shall not be made continuous, by want of immediate restoration, nor doubt that by exercise we shall find that our "faith groweth exceedingly."

Others are taught by our successes. We are ourselves taught even by our failures.

HOW THE ENGINEER "LET HER OUT A LITTLE" AS HE PRAYED.

Not long ago, an engineer brought his train to a stand at a little Massachusetts village where the passengers had five minutes for lunch. A lady came along the platform and said, "The conductor tells me the train at the junction in P———leaves fifteen minutes before our arrival. It is Saturday night; that is the last train. I have a very sick child in the car, and no money for a hotel, and none for a private conveyance for the long journey into the country. What shall I do?"

"Well," said the engineer, "I wish I could tell you."

"Would it be possible for you to hurry a little?" said the anxious, tea ful mother.

"No, madam, I have the time-table, and the rules say I must run by it."

She returned sorrowfully away, leaving the bronzed face of the engineer wet with tears. Presently she returned and said, "Are you a Christian?"

"I trust I am," was the reply.

"Will you pray with me that the Lord may, in some way, delay the train at the junction?"

"Why, yes, I will pray with you, but I have not much faith."

Just then the conductor cried, "All aboard!" The poor woman hurried back to her deformed and sick child, and away went the train climbing the grade.

"Somehow," said the engineer, "everything worked to a charm. As I prayed, I couldn't help letting my engine out just a little. We hardly stopped at the first station, people got on and off with wonderful alacrity, the conductor's lantern in the air in a half minute and then away again. Once over the summit it was dreadful easy to give her a little more, and then a little more, as I prayed, till she seemed to shoot through the air like an arrow. Somehow I couldn't hold her, knowing I had the road, and so we dashed up to the junction six minutes ahead of time."

There stood the other train, and the conductor with his lantern on his arm. "Well," said he, "will you tell me what I am waiting here for? Somehow I felt I must wait your coming to-night, but I don't know why." "I guess," said the brother conductor, "it is for this woman, with her sick and deformed child, dreadfully anxious to get home this Saturday night." But the man on the engine and the grateful mother think they can tell why the train waited.—*Watchman.*

WIN THEIR LOVE.

A WORD TO SUNDAY SCHOOL TEACHERS.

THE object of the faithful Sunday school teacher—the *main* object, to which all others are subsidiary—should be to lead his pupils to know and love the Saviour. But it is very difficult for children to love anything which is urged upon them coldly and unlovingly by one who shows or has no love for them. A sensitive and timid little one would even refuse to hold out its hand for an apple or a rose, or at the best would take it shyly, furtively, or unthankfully, if the giver were ungracious in manner, if no light of love and sympathy beamed in the eye, no smile of welcome and affection played on the lip. We must carry out the great teaching which irradiates the memorable saying of the apostle: "We love God because He first loved us." Just so is it with children: love begets love: they love those who first love them.

There are manifold ways by which a teacher may win the love of the little ones of his flock. There is nothing more attractive, to adults even, than to see and feel that another is interested in them; and adults are only children of a larger growth. If people do not concern themselves deeply and earnestly about us, we are apt to repay them with unconcern. So will children. But if we enter into their joys and sorrows, love and affection will be sure to follow, and on both sides. Some griefs of children may be very trifling, but we should remember that the touch that would be unfelt by an oak makes a deep impression on a rose-leaf—and all young children are human rose-leaves. Then deal gently and very sympathetically with their griefs; and also make much of their joys. A very trifling pleasure makes a child's heart run over; so help to fill the tiny cup to the brim, remembering that a joy is only half a joy that is not shared by another, and that it is twice a joy when it lightens two hearts.

Of course such loving sympathy as that which we describe must not be kept for Sunday use only. Indeed, if it be genuine and not the merest pretence, it cannot possibly be so kept. It will follow the child through the week. The eye of the teacher will sparkle with glad recognition, and the smile will come promptly and unbidden to his lips, when he meets his little pupil on the street. And as occasions serve and circumstances allow, he will follow it to its home by loving visits, and will bring it inside the wholesome influences and novel attractions of his own home. The child must be made to feel that the relation between him and his teacher is a real, a peculiar, and a near one, just as it is between him and his parents—a relation which invites love and confidence.—*Christian Intelligencer.*

TELEGRAPHIC NEWS.

London, Oct. 28th: Both the Porte and Russia have accepted a renewal of the armistice for six weeks or two months, and a favourable result of negotiations is confidently expected.—Replying to questions made in the Reichsrath, the Austrian Government, it was said, strongly desired peace and amelioration of the condition of the Christians in Turkey. The Austrian Government disclaims any wish to acquire fresh territory.—A crisis has arisen in Begrade in consequence of conflicting views between General Tchernaieff and the Servian Ministry.—The ship of the Arctic Expedition have returned to Valentia, finding it impossible to reach the North Pole.

Berlin, 30th: The speech of the Emperor William at the opening of Parliament to-day was very pacific.

Paris, 30th: The Chamber of Deputies was opened to-day.

London, 30th: Reuter's special correspondent at the seat of war confirms the victory of the Turks at Djunis, on the 26th ultimo. The Servians were completely routed and had their army divided.—The crisis reported at Belgrade has resulted in a perfect panic. Prince Milan has again gone to the front.—The *Times*, in an article this morning, states that the fear of any wasteful outlay on the occasion of the Delhi Assemblage is entirely unfounded, the total sum required being a fourth less than the amount originally mentioned. Government will not pay the expenses of the chiefs attending the durbar.

St. Petersburg, 31st: The official *Gazette* of to-day marks the announcement that General Ignatieff, the Russian ambassador at Constantinople, has been instructed to definitely demand of the Porte the acceptance within 48 hours of the six weeks' armistice and suspension of hostilities, failing which, diplomatic relations between Russia and Turkey will be broken off, and the ambassador will leave Constantinople.

London, November 1st: The Russian ultimatum, which was announced yesterday, was delivered yesterday to the Porte.—It was due to the recent defeat of the Servians and to an entreaty of Prince Milan for Russian aid.—The Turks continue their advance into Servia: they took possession of Alexinatz yesterday.

Domestic Occurrences.

MARRIAGES.

TORRICKE-THOY—Oct. 5th, at Chudderghaut, Hyderabad, Deccan, W. E. Torricke, Government Telegraph Department, to Louisa Anne, daughter of the late Mr. R. Thory, Medical Department.

ROGERS MITCHELL—October 28th, at the Free Church of Scotland, Esplanade, by the Rev Dr. C. Boyd, James Rogers, to Margaret, youngest daughter of William Mitchell.

DEATH.

BEDFORD—At Nandgaum, on the 16th ultimo, Mrs. Bedford, the beloved wife of Mr. C. Bedford G. I. P. R., of Raichore, and second daughter of Mr. J. Legg, aged 23; deeply regretted.

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